



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

mentioned with disapprobation, as a most objectionable part, the coquetry and studying of attitudes, of which all Miss Owenson's heroines are so fond, as I hope that *some* of the female sex are superior to such things.

A LOVER OF SIMPLICITY OF CHARACTER.

For the Belfast Monthly Magazine.

ON MORALITY.

—“Say, Reason, say,
When shall thy long minority expire?
When shall thy dilatory kingdom come?
Weak are the outward checks, that would
supply,
Thy bridle's place, within the secret heart.
The *pigmy Rape*, whose invasions vex,
The *private scene*, that hides his head mi-
nute,
From human justice, it is thine to end:
And thine, the *Titan-crimes*, that lift to
heaven,
Their blushless fronts, and laugh at laws.”

FAWCETT'S CIVILIZED WAR.

IN writing on the subject of morals, it will be unavoidable not to bring into view how far they are influenced by the political institutions which exist among us, or not to express a wish that more of the exertions of legislators were turned towards introducing a correct morality, through the means of an enlightened system of legislation, especially directed to this point. Good laws would do much, good examples in the higher and middling classes would do more towards introducing this correct system through all the various classes of the community, beginning at the higher ranks, and extending through all the gradations of society. Dr. Johnson, in an advanced period of his life, on being asked whether he had found mankind better or worse than he had formed his expectations on entering into the world, answered, “he had found them less just, but more benevolent.” We are frequently the creatures of surrounding circumstances, and many from the pressure of adversity, have had their moral principle undetermined. “My poverty, but not my will consents,” is not a valid plea for the errors of the poor, but yet it may be allowed to go in mitigation of a rigorous condemnation. I have often with heart-felt satisfaction observed the latter part

of Dr. Johnson's remark exemplified, in perceiving that benevolence is a quality more frequently found in human nature than the misanthrope may be willing to allow. It may be sometimes nearly smothered, but it often revives, and few hearts are insensible to its delicate touches.

A very great error lies in laying too much stress on the ceremonials of religion, while the essence of religion, that great principle, which according to the radical meaning of the word (from the Latin verb *religare* to bind or fasten) binds man to man, is too much neglected. Morality, that duty which man owes to himself, and his neighbour must be inseparably linked with the duty he owes to his God.

The importance of morality must be acknowledged by all classes. It forms the principal security for our comfortable enjoyment of life, as much of the unhappiness existing in the world proceeds from a relaxed system of morals. In this state interests clash, and the passions of ourselves and others disturb our quiet. One person, or a few departing from the dictates of a correct morality, produce similar actions in others. Vice has a tendency to introduce a re-action. If I am injured by my neighbour, and irritation succeeds, or retaliation follows; at every step, in this race of error, we get farther from the course of rectitude, until from the invasions of pigmy rapine, great crimes follow as the certain consequence. Morality is the very essence of religion, it is the practical exemplification of our duty to God and man, and affords the legislator the best sanction for the scrupulous fulfilment of the laws of justice. K.

For the Belfast Monthly Magazine.

ON SIR FRANCIS BURDETT, AND PARTIES.

FROM the notice often taken of your work, and particularly of your Political Retrospect, I find you offend the timid and time-serving. But persevere and probably the voice of the People will soon be with you. The late investigation in the House of Commons has done much to open the eyes of the people of England, as evinced by the proceedings of the cities of London, Westminster, and other places.